

DIVINE LITURGY VARIABLES ON SUNDAY, MAY 10, 2026

TONE 4 / EOTHINON 7

FIFTH SUNDAY OF PASCHA: SUNDAY OF THE SAMARITAN WOMAN & AFTER-FEAST OF MID-PENTECOST

APOSTLE SIMON THE ZEALOT; VENERABLE LAURENCE OF EGYPT

VARIOUS ARRANGEMENTS OF "CHRIST IS RISEN"

Arabic ([slow, chant](#)) // English ([slow, chant](#)) // English-Arabic-Greek ([quick, chant](#))
English-Greek ([slow, choral](#)) // Arabic ([slow, choral](#))

- The priest begins Divine Liturgy with "Blessed is the Kingdom" and the choir responds "Amen." Bearing the paschal candle, the priest then leads the singing of the Paschal Apolytikion and censes the west side of the altar.

Priest: Christ is risen from the dead, trampling down death by death; and upon those in the tombs bestowing life!

الكاهن: المَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ
الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.

- The choir then sings this twice, and the liturgy continues with the great lityny.

THE FIRST ANTIPHON

الْأَنْتِيفُونَا الْأُولَى

Shout with joy to God, all the earth; sing to His Name, give glory to His praises.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

Say to God: How awesome are Thy works; let all the earth worship Thee, and sing to Thee. Let it sing a song to Thy Name, O Most High.
(**Refrain**)

Glory... Both now... (**Refrain**)

هَلِّلُوا لِلَّهِ يَا جَمِيعَ الْأَرْضِ، رَتِّلُوا لِاسْمِهِ أَعْطُوا مَجْدًا
لِتَسْبِحَتْهُ.

الْلازِمَةُ: بِشَفَاعَاتِ وَالِدَةِ الْإِلَهِي، يَا مُخَلِّصُ خَلِّصْنَا.
قُولُوا لِلَّهِ مَا أَرْهَبَ أَعْمَالِكَ، كُلُّ مَنْ فِي الْأَرْضِ
يَسْجُدُونَ لَكَ وَيُرْتَلُونَ لِاسْمِكَ أَيُّهَا الْعَلِيِّ. (الْلازِمَةُ)
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... (الْلازِمَةُ)

THE SECOND ANTIPHON

الْأَنْتِيفُونَا الثَّانِيَّة

May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy upon us.

Refrain: Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.

That Thy way may be known upon earth, Thy salvation among all nations; let the peoples give thanks to Thee, O God, let all the peoples give thanks to Thee. (**Refrain**)

May God bless us, and may all the ends of the earth fear Him. (**Refrain**)

Glory... Both now... O, only begotten Son and Word of God...

لِيَتَرَأَفِ اللَّهُ عَلَيْنَا وَيُبَارِكُنَا، وَلِيُضِيءَ بِوَجْهِهِ عَلَيْنَا
وَيَرْحَمَنَا.

الْلازِمَةُ: خَلِّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ
الْأَمْوَاتِ، لِنُرْتَلِ لَكَ: هَلِّلُوبِيَا.
لِنُعْرِفْ فِي الْأَرْضِ طَرِيقُكَ وَفِي جَمِيعِ الْأُمَمِ
خَلَاصَكَ. تَعْتَرِفُ لَكَ الشُّعُوبُ يَا اللَّهُ تَعْتَرِفُ لَكَ.
(الْلازِمَةُ)
لِيُبَارِكُنَا اللَّهُ إِلَهَنَا، وَلِنَتَرَهَّبَهُ جَمِيعُ أَقْصَى الْأَرْضِ.
(الْلازِمَةُ)
الْمَجْدُ ... الْآنَ وَكُلَّ أَوَانٍ ... يَا كَلِمَةَ اللَّهِ، الْإِبْنَ
الْوَحِيدِ ...

<p align="center">THE THIRD ANTIPHON</p>	<p align="center">الأنتيفونا الثالثة</p>
<p>Let God arise, and let His enemies be scattered, and let them that hate Him flee from before His face.</p> <p>Refrain: Christ is risen from the dead, trampling down death by death; and upon those in the tombs, bestowing life!</p> <p>As smoke vanisheth, so let them vanish; as wax melteth before the fire. (Refrain)</p> <p>So let sinners perish at the presence of God, and let the righteous be glad. (Refrain)</p> <p>This is the day which the Lord hath made; let us rejoice and be glad therein. (Refrain)</p>	<p>لِيَقُمْ اللهُ وَيَتَبَدَّدَ جَمِيعُ أَعْدَائِهِ، وَيَهْرُبُ مُبْغِضُوهُ مِنْ أَمَامِ وَجْهِهِ.</p> <p>اللازمة: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ لِلَّذِينَ فِي الْقُبُورِ.</p> <p>كَمَا يُبَادُ الدُّخَانُ يُبَادُونَ، وَكَمَا يَذُوبُ الشَّمْعُ مِنْ أَمَامِ وَجْهِ النَّارِ. (اللازمة)</p> <p>كَذَلِكَ تَهْلِكُ الْخَطَاةُ مِنْ أَمَامِ وَجْهِ اللهِ، وَالصَّادِقُونَ يَفْرَحُونَ وَيَتَهَلَّلُونَ أَمَامَ اللهِ، وَيَتَنَعَّمُونَ بِالسَّرُورِ. (اللازمة)</p> <p>هَذَا هُوَ الْيَوْمُ الَّذِي صَنَعَهُ الرَّبُّ، لِنَفْرَحَ وَنَتَهَلَّلَ بِهِ. (اللازمة)</p>
<p>• After the verses of the Third Antiphon, chant the following:</p>	
<p align="center">THE EISODIKON (ENTRANCE HYMN) OF PASCHA</p>	<p align="center">إيسوديكون (ترنيمه الدخول) للفصح</p>
<p>In the gathering places bless God the Lord, from the springs of Israel. Save us, O Son of God, Who art risen from the dead, who sing to Thee: Alleluia.</p>	<p>فِي الْمَجَامِعِ بَارِكُوا اللهَ، الرَّبَّ مِنْ يَنَابِيعِ إِسْرَائِيلَ، خَلِّصْنَا يَا ابْنَ اللهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، لِنُرْتِّلَ لَكَ: هَلِّلُويَا.</p>
<p>• After the Little Entrance (Eisodos), chant these hymns in the following order.</p>	
<p align="center">RESURRECTIONAL APOLYTIKION IN TONE FOUR</p>	<p align="center">أبوليتيكيون القيامة باللحن الرابع</p>
<p>Having learned the joyful message of the Resurrection from the angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.</p>	<p>إِنَّ تَلْمِذَاتِ الرَّبِّ تَعَلَّمْنَ مِنَ الْمَلَائِكَةِ الْكَرَزَةِ بِالْقِيَامَةِ الْبَهْجِ، وَطَرَحْنَ الْقَضَاءَ الْجَدِّيَّ، وَخَاطَبْنَ الرُّسُلَ مُفْتَخِرَاتٍ وَقَائِلَاتٍ: سُبِيَ الْمَوْتُ وَقَامَ الْمَسِيحُ الْإِلَهُ، وَمَنَحَ الْعَالَمَ الرَّحْمَةَ الْعَظْمَى.</p>
<p align="center">APOLYTIKION OF MID-PENTECOST IN TONE EIGHT</p>	<p align="center">أبوليتيكيون انتصاف الخمسين باللحن الثامن</p>
<p>In the midst of this Feast, O Savior, give Thou my thirsty soul to drink of the waters of true worship; for Thou didst call out to all, saying: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Christ our God, Fountain of life, glory to Thee.</p>	<p>فِي انْتِصَافِ الْعِيدِ، اسْقِ نَفْسِي الْعَطْشَى مِنْ مِيَاهِ الْعِبَادَةِ الْحَسَنَةِ أَيُّهَا الْمُخْلِصُ، لِأَنَّكَ هَتَفْتَ نَحْوَ الْكَلِّ قَائِلًا: مَنْ كَانَ عَطْشَانًا، فَلْيَأْتِ إِلَيَّ وَيَشْرَبْ. فَيَا يَنْبُوعَ الْحَيَاةِ، أَيُّهَا الْمَسِيحُ الْإِلَهُ الْمَجْدُ لَكَ.</p>

- Now sing the apolytikion of the patron saint or feast of the temple.

**KONTAKION OF PASCHA
IN TONE EIGHT**

القنطاق للفصح باللحن الثامن

Though Thou didst descend into the grave, O Immortal One, yet didst Thou destroy the power of Hades, and didst arise as victor, O Christ God, calling to the myrrh-bearing women, Rejoice, and giving peace unto Thine Apostles, O Thou Who dost grant resurrection to the fallen.

وَلَيْنُ كُنْتَ نَزَلْتَ إِلَى قَبْرِ يَا مَنْ لَا يَمُوتُ، إِلَّا أَنْتَ
دَرَسْتَ قُوَّةَ الْجَحِيمِ، وَقَمْتَ غَالِباً أَيُّهَا الْمَسِيحُ الْإِلَهَ،
وَلِلنِّسْوَةِ حَامِلَاتِ الطَّيِّبِ قُلْتَ "أَفْرَحْنَ"، وَلِرُسُلِكَ
وَهَبْتَ السَّلَامَ، يَا مَانِحَ الْوَاقِعِينَ الْقِيَامَ.

**THE EPISTLE
(For the Sunday of the Samaritan Woman)**

الرسالة (لأحد السامريّة)

*How magnified are Thy works, O Lord.
In wisdom hast Thou made them all.
Bless the Lord, O my soul.*

مَا أَعْظَمَ أَعْمَالِكَ يَا رَبُّ، كُلُّهَا بِحِكْمَةٍ صَنَعْتَ
بَارِكِي يَا نَفْسِي الرَّبَّ.
فَصَلِّ مِنْ أَعْمَالِ الرُّسُلِ الْقَدِيسِينَ الْأَطْهَارِ.
(١١:١٩-٣٠)

**The Reading from the Acts of the Holy
Apostles. (11:19-30)**

In those days, when the apostles were scattered because of the tribulation that arose over Stephen, they traveled as far as Phoenicia and Cyprus and Antioch, speaking the word to no one, except to Jews only. But there were some of them, men of Cyprus and Cyrene, who upon coming to Antioch spoke to the Hellenists also, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number that believed turned to the Lord. The report concerning them reached the ears of the church in Jerusalem, and they sent out Barnabas, to go as far out as Antioch. When he came and saw the grace of God, he was glad; and he exhorted them all, that with purpose of heart they should cleave to the Lord; for he was a good man, full of the Holy Spirit and of faith. And a great multitude was added unto the Lord. Then Barnabas went to Tarsus to look for Saul; and when he had found him, he brought him to Antioch. For a whole year, they were gathered together in the church, and they taught a great multitude of people, and the disciples were called Christians first in Antioch. Now in these days prophets came down from Jerusalem to Antioch. And one of them named Agabos stood up and signified by the

في تلك الأيام، لما تَبَدَّدَ الرُّسُلُ مِنْ أَجْلِ الضِّيقِ
الَّذِي حَصَلَ بِسَبَبِ اسْتِقَانُوسَ، اجْتَازُوا إِلَى فِينِيقِيَّةِ
وَقُبْرُصَ وَأَنْطَاكِيَّةَ، وَهُمْ لَا يُكَلِّمُونَ أَحَدًا بِالْكَلِمَةِ إِلَّا
الْيَهُودَ فَقَطْ. وَلَكِنَّ قَوْمًا مِنْهُمْ كَانُوا قُبْرُصِيِّينَ
وَقَيْرَوَانِيِّينَ. فَهَؤُلَاءِ لَمَّا دَخَلُوا أَنْطَاكِيَّةَ، أَخَذُوا يُكَلِّمُونَ
الْيُونَانِيِّينَ مُبَشِّرِينَ بِالرَّبِّ يَسُوعَ. وَكَانَتْ يَدُ الرَّبِّ
مَعَهُمْ، فَامَنَّ عَدَدٌ كَثِيرٌ وَرَجَعُوا إِلَى الرَّبِّ. فَبَلَغَ خَبْرُ
ذَلِكَ إِلَى آذَانِ الْكَنِيسَةِ الَّتِي بِأُورُشَلِيمَ، فَأُرْسِلُوا بَرْنَابَا
لِكَيْ يَجْتَازَ إِلَى أَنْطَاكِيَّةَ. فَلَمَّا أَقْبَلَ وَرَأَى نِعْمَةَ اللَّهِ،
فَرِحَ وَوَعَّظَهُمْ كُلَّهُمْ بِأَنْ يَتَّبِعُوا فِي الرَّبِّ بِعَزِيمَةِ
الْقَلْبِ. لِأَنَّهُ كَانَ رَجُلًا صَالِحًا مُمْتَلِنًا مِنَ الرُّوحِ
الْقُدْسِ وَالْإِيمَانِ. وَأَنْصَمَّ إِلَى الرَّبِّ جَمْعٌ كَثِيرٌ. ثُمَّ
خَرَجَ بَرْنَابَا إِلَى طَرْسُوسَ فِي طَلَبِ سَاوُلَ. وَلَمَّا وَجَدَهُ
أَتَى بِهِ إِلَى أَنْطَاكِيَّةَ. وَتَرَدَّدَا مَعًا سَنَةً كَامِلَةً فِي هَذِهِ
الْكَنِيسَةِ، وَعَلَّمَا جَمْعًا كَثِيرًا، وَدُعِيَ التَّلَامِيذُ
مَسِيحِيِّينَ فِي أَنْطَاكِيَّةَ أَوَّلًا. وَفِي تِلْكَ الْأَيَّامِ، أَنْحَدَرَ
مِنْ أُورُشَلِيمَ أَنْبِيَاءٌ إِلَى أَنْطَاكِيَّةَ. فَقَامَ وَاحِدٌ مِنْهُمْ

Spirit that there would be a great famine over the whole world; and this took place in the days of Claudius Caesar. And the disciples, every one according to his ability, determined to send relief to the brethren who dwelt in Judaea; and they did so, sending it to the elders by the hand of Barnabas and Saul.

اسْمُهُ أَغَابُوسُ، فَأَنْبَأَ بِالرُّوحِ أَنْ سَتَكُونُ مَجَاعَةٌ عَظِيمَةٌ فِي جَمِيعِ الْمَسْكُونَةِ، وَقَدْ وَقَعَ ذَلِكَ فِي أَيَّامِ كَلُودِيُوسَ قَيْصَرَ. فَعَزَمَ التَّلَامِيذُ، بِحَسَبِ مَا يَتَيَسَّرُ لِكُلِّ وَاحِدٍ مِنْهُمْ، أَنْ يُرْسِلُوا خِدْمَةً إِلَى الْإِخْوَةِ السَّاكِنِينَ فِي أُورُشَلِيمَ. فَفَعَلُوا ذَلِكَ، وَبَعَثُوا إِلَى الشُّيُوخِ عَلَى أَيْدِي بَرْنَابَا وَسَاوُلَ.

THE GOSPEL

(For the Sunday of the Samaritan Woman)

الإنجيل (لأحد السامريّة)

The Reading from the Holy Gospel according to St. John. (4:5-42)

فَصَلُّ شَرِيفٌ مِنْ بَشَارَةِ الْقَدِيسِ يُوْحَنَّا الْإِنْجِيلِيِّ الْبَشِيرِ وَالتَّلْمِيذِ الطَّاهِرِ. (٤:٥-٤٢)

At that time, Jesus came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as He was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give Me a drink." For His Disciples had gone away into the city to buy food. The Samaritan woman said to Him, "How is it that Thou, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and Who it is that is saying to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water." The woman said to Him, "Sir, Thou hast nothing to draw with, and the well is deep; where do you get that living water? Art Thou greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Everyone who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst forever; the water that I shall give him will become in him a spring of water welling up to eternal life." The woman said to Him, "Sir, give me this water, that I may not thirst, nor come here to draw." Jesus said to her, "Go, call your husband, and come here." The woman answered

فِي ذَلِكَ الزَّمَانِ، أَتَى يَسُوعُ إِلَى مَدِينَةِ مِنَ السَّامِرَةِ يُقَالُ لَهَا سُوحَارُ، بِقُرْبِ الضَّيْعَةِ الَّتِي أَعْطَاهَا يَعْقُوبُ لِيُوسُفَ ابْنِهِ. وَكَانَ هُنَاكَ عَيْنُ يَعْقُوبَ. وَكَانَ يَسُوعُ قَدْ تَعَبَ مِنَ الْمَسِيرِ. فَجَلَسَ عَلَى الْعَيْنِ، وَكَانَ نَحْوَ السَّاعَةِ السَّادِسَةِ. فَجَاءَتْ امْرَأَةٌ مِنَ السَّامِرَةِ لِتَسْتَقِي مَاءً، فَقَالَ لَهَا يَسُوعُ: أَعْطِنِي لِأَشْرَبَ. فَإِنَّ تَلَامِيذَهُ كَانُوا قَدْ مَضَوْا إِلَى الْمَدِينَةِ لِيَبْتَاعُوا طَعَامًا. فَقَالَتْ لَهُ الْمَرْأَةُ: كَيْفَ تَطْلُبُ أَنْ تَشْرَبَ مِنِّي، وَأَنْتَ يَهُودِيٌّ وَأَنَا امْرَأَةٌ سَامِرِيَّةٌ؟ وَالْيَهُودُ لَا يُخَالِطُونَ السَّامِرِيِّينَ. أَجَابَ يَسُوعُ وَقَالَ لَهَا: لَوْ عَرَفْتَ عَطِيَّةَ اللَّهِ، وَمَنْ الَّذِي قَالَ لَكَ "أَعْطِنِي لِأَشْرَبَ" لَطَلَبْتَ أَنْتِ مِنْهُ فَأَعْطَاكَ مَاءً حَيًّا. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ إِنَّهُ لَيْسَ مَعَكَ مَا تَسْتَقِي بِهِ وَالْبُئْرُ عَمِيقَةٌ. فَمِنْ أَيْنَ لَكَ الْمَاءُ الْحَيُّ؟ أَلَعَلَّكَ أَنْتَ أَعْظَمُ مِنْ أَبِينَا يَعْقُوبَ الَّذِي أَعْطَانَا الْبُئْرَ، وَمِنْهَا شَرِبَ هُوَ وَبَنُوهُ وَمَاشِيَّتُهُ؟ أَجَابَ يَسُوعُ وَقَالَ لَهَا: كُلُّ مَنْ يَشْرَبُ مِنْ هَذَا الْمَاءِ يَعْطَشُ أَيْضًا. وَأَمَّا مَنْ يَشْرَبُ مِنَ الْمَاءِ الَّذِي أَنَا أُعْطِيهِ، فَلَنْ يَعْطَشَ إِلَى الْأَبَدِ، بَلِ الْمَاءُ الَّذِي أُعْطِيهِ لَهُ يَصِيرُ فِيهِ يَنْبُوعَ مَاءٍ يَنْبَعُ إِلَى حَيَاةٍ أَبَدِيَّةٍ. فَقَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ، أَعْطِنِي هَذَا الْمَاءَ لِكَيْ لَا أَعْطَشَ وَلَا أَجِيءَ إِلَى هَهُنَا لِأَسْتَقِي. فَقَالَ لَهَا يَسُوعُ: اذْهَبِي

Him, "I have no husband." Jesus said to her, "You are right in saying, 'I have no husband'; for you have had five husbands, and he whom you now have is not your husband; this you said truly." The woman said to Him, "Sir, I perceive that Thou art a prophet. Our fathers worshiped on this mountain; and Thou sayest that in Jerusalem is the place where men ought to worship." Jesus said to her, "Woman, believe Me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth, for such the Father seeks to worship Him. God is spirit, and those who worship Him must worship in spirit and truth." The woman said to Him, "I know that Messiah is coming [He Who is called Christ]; when He comes, He will tell us all things." Jesus said to her, "I Who speak to you am He." Just then His Disciples came. They marveled that He was talking with a woman, but none said, "What dost Thou wish?" or, "Why art Thou talking with her?" So the woman left her water jar, and went away into the city, and said to the people, "Come, see a man Who told me all that I ever did. Can this be the Christ?" They went out of the city and were coming to Him. Meanwhile the Disciples besought Him, saying, "Rabbi, eat." But He said to them, "I have food to eat of which you do not know." So the Disciples said to one another, "Has anyone brought Him food?" Jesus said to them, "My food is to do the will of Him Who sent Me, and to accomplish His work. Do you not say, 'There are yet four months, then comes the harvest'? I tell you, lift up your eyes, and see how the fields are already white for harvest. He who reaps receives wages, and gathers fruit for eternal life, so that sower and reaper may rejoice together. For here the saying

وَادْعِي رَجُلَكَ، وَهَلِّمِي إِلَى هَهُنَا. أَجَابَتْ الْمَرْأَةُ وَقَالَتْ: إِنَّهُ لَا رَجُلَ لِي. فَقَالَ لَهَا يَسُوعُ: قَدْ أَحْسَنْتِ بِقَوْلِكَ إِنَّهُ لَا رَجُلَ لِي. فَإِنَّهُ كَانَ لِكَ خَمْسَةَ رِجَالٍ، وَالَّذِي مَعَكَ الْآنَ لَيْسَ رَجُلًا. هَذَا قُلْتِهِ بِالصِّدْقِ. قَالَتْ لَهُ الْمَرْأَةُ: يَا سَيِّدُ أَرَى أَنَّكَ نَبِيٌّ. أَبَاؤُنَا سَجَدُوا فِي هَذَا الْجَبَلِ. وَأَنْتُمْ تَقُولُونَ إِنَّ الْمَكَانَ الَّذِي يَنْبَغِي أَنْ يُسَجَدَ فِيهِ هُوَ فِي أُورُشَلِيمَ. قَالَ لَهَا يَسُوعُ: يَا امْرَأَةُ صَدِّيقِي، إِنَّهَا تَأْتِي سَاعَةٌ لَا فِي هَذَا الْجَبَلِ وَلَا فِي أُورُشَلِيمَ تَسْجُدُونَ فِيهَا لِلآبِ. أَنْتُمْ تَسْجُدُونَ لِمَا لَا تَعْلَمُونَ وَنَحْنُ نَسْجُدُ لِمَا نَعْلَمُ. لِأَنَّ الْخَلَاصَ هُوَ مِنَ الْيَهُودِ. وَلَكِنْ تَأْتِي سَاعَةٌ، وَهِيَ الْآنَ حَاضِرَةٌ، إِذِ السَّاجِدُونَ الْحَقِيقِيُّونَ يَسْجُدُونَ لِلآبِ بِالرُّوحِ وَالْحَقِّ. لِأَنَّ الْآبَ إِنَّمَا يَطْلُبُ السَّاجِدِينَ لَهُ مِثْلَ هَؤُلَاءِ. اللَّهُ رُوحٌ. وَالَّذِينَ يَسْجُدُونَ لَهُ، فَبِالرُّوحِ وَالْحَقِّ يَنْبَغِي أَنْ يَسْجُدُوا. قَالَتْ لَهُ الْمَرْأَةُ: قَدْ عَلِمْتُ أَنَّ مَسِيحًا، الَّذِي يُقَالُ لَهُ الْمَسِيحُ، يَأْتِي. فَمتى جَاءَ ذَاكَ فَهُوَ يُخْبِرُنَا بِكُلِّ شَيْءٍ. فَقَالَ لَهَا يَسُوعُ: أَنَا الْمَتَكَلِّمُ مَعَكَ هُوَ. وَعِنْدَ ذَلِكَ، جَاءَ تَلَامِيذُهُ، فَتَعَجَّبُوا أَنَّهُ يَتَكَلَّمُ مَعَ امْرَأَةٍ. وَلَكِنْ لَمْ يَقُلْ أَحَدٌ مِمَّا تَطْلُبُ؟ أَوْ لِمَاذَا تَتَكَلَّمُ مَعَهَا؟ فَتَرَكَّتِ الْمَرْأَةُ جَرَّتَهَا، وَمَضَتْ إِلَى الْمَدِينَةِ، وَقَالَتْ لِلنَّاسِ: تَعَالُوا انظُرُوا إِنْسَانًا قَالَ لِي كُلُّ مَا فَعَلْتُ. أَلَعَلَّ هَذَا هُوَ الْمَسِيحُ؟ فَخَرَجُوا مِنَ الْمَدِينَةِ وَأَقْبَلُوا نَحْوَهُ. وَفِي أَثْنَاءِ ذَلِكَ سَأَلَهُ تَلَامِيذُهُ قَائِلِينَ: يَا مُعَلِّمُ كُلِّ مَا نَعْلَمُ: إِنْ لِي طَعَامًا لِأَكُلَ لَسْتُ تَعْرِفُونَهُ أَنْتُمْ. فَقَالَ التَّلَامِيذُ فِيمَا بَيْنَهُمْ: أَلَعَلَّ أَحَدًا جَاءَهُ بِمَا يَأْكُلُ؟ فَقَالَ لَهُمْ يَسُوعُ: إِنْ طَعَامِي أَنْ أَعْمَلَ مَشِيئَةَ الَّذِي أَرْسَلَنِي وَأَتَمَّ عَمَلَهُ. أَلَسْتُ تَقُولُونَ أَنْتُمْ إِنَّهُ يَكُونُ أَرْبَعَةَ أَشْهُرٍ ثُمَّ يَأْتِي الْحَصَادُ؟ وَهَا أَنَا أَقُولُ لَكُمْ: اِرْفَعُوا عَيْونَكُمْ وَاَنْظُرُوا إِلَى الْمَزَارِعِ، إِنَّهَا قَدْ ابْيَضَّتْ لِلْحَصَادِ. وَالَّذِي يَحْصُدُ يَأْخُذُ أُجْرَةً، وَيَجْمَعُ ثَمَرًا لِحَيَاةٍ أَبَدِيَّةٍ،

<p>holds true, ‘One sows and another reaps.’ I sent you to reap that for which you did not labor; others have labored, and you have entered into their labor.” Many Samaritans from that city believed in Him because of the woman’s testimony, “He said to me all that I ever did.” So when the Samaritans came to Him, they asked Him to stay with them; and He stayed there two days. And many more believed because of His words. They said to the woman, “It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Savior of the world.”</p>	<p>لِكِي يَفْرَحَ الزَّارِعُ وَالْحَاصِدُ مَعًا. فَفِي هَذَا يَصَدُقُ الْقَوْلُ إِنَّ "وَاحِدًا يَزْرَعُ، وَآخَرَ يَحْصُدُ." إِنِّي أَرْسَلْتُكُمْ لِتَحْصُدُوا مَا لَمْ تَتَّعِبُوا أَنْتُمْ فِيهِ. فَإِنَّ آخِرِينَ تَعَبُوا وَأَنْتُمْ دَخَلْتُمْ عَلَى تَعَبِهِمْ. فَأَمَّنَ بِهِ مِنْ تِلْكَ الْمَدِينَةِ كَثِيرُونَ مِنَ السَّامِرِيِّينَ مِنْ أَجْلِ كَلَامِ الْمَرْأَةِ الَّتِي كَانَتْ تَشْهَدُ أَنْ "قَدْ قَالَ لِي كُلُّ مَا فَعَلْتُ." وَلَمَّا أَتَى إِلَيْهِ السَّامِرِيُّونَ، سَأَلُوهُ أَنْ يُقِيمَ عِنْدَهُمْ. فَمَكَثَ هُنَاكَ يَوْمَيْنِ. فَأَمَّنَ جَمْعٌ أَكْثَرَ مِنْ أَوْلَيْكَ جَدًّا مِنْ أَجْلِ كَلَامِهِ. وَكَانُوا يَقُولُونَ لِلْمَرْأَةِ: لَسْنَا مِنْ أَجْلِ كَلَامِكَ نُؤْمِنُ الْآنَ. لِأَنَّا نَحْنُ قَدْ سَمِعْنَا، وَنَعْلَمُ أَنَّ هَذَا هُوَ بِالْحَقِيقَةِ الْمَسِيحُ، مُحَلِّصُ الْعَالَمِ.</p>
<p>MEGALYNARION FOR SAMARITAN WOMAN SUNDAY IN TONE ONE</p>	<p>تعظيمه أحد السامريّة باللحن الأول</p>
<p><i>The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.</i></p> <p>Rejoice and be glad, O gate of the divine Light; for Jesus Who disappeared in the tomb hath risen with greater radiance than the sun, illuminating all believers, O Lady favored of God.</p>	<p>إِنَّ الْمَلَائِكَةَ تَقَوَّهَ نَحْوَ الْمُنْعَمِ عَلَيْهَا، أَيْتُهَا الْعَذْرَاءُ النَّقِيَّةُ افْرَحِي، وَأَيْضًا أَقُولُ افْرَحِي، لِأَنَّ ابْنَكَ قَدْ قَامَ مِنَ الْقَبْرِ فِي الْيَوْمِ الثَّالِثِ.</p> <p>إِفْرَحِي وَتَهَلَّلِي يَا بَابَ النُّورِ الْإِلَهِيِّ، لِأَنَّ يَسُوعَ الَّذِي غَابَ فِي الْقَبْرِ قَدْ أَشْرَقَ لِامِعًا، أَبْهَى مِنَ الشَّمْسِ، وَأَنَارَ الْمُؤْمِنِينَ جَمِيعَهُمْ، أَيْتُهَا السَّيِّدَةُ الْمُنْعَمُ عَلَيْهَا مِنَ اللَّهِ.</p>
<p>KOINONIKON (COMMUNION HYMN) OF PASCHA IN TONE EIGHT</p>	<p>كينونيكون (ترنيمة المناولة) للفصح باللحن الثامن</p>
<p>Receive ye the body of Christ; taste ye the Fountain of immortality.</p>	<p>جَسَدَ الْمَسِيحِ خُذُوا، وَالْيَنْبُوعَ الَّذِي لَا يَمُوتُ ذُوقُوا.</p>
<p>• Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.</p>	
<p>THE DISMISSAL</p>	<p>الختم</p>
<p>Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-</p>	<p>الكاهن: أَيُّهَا الْمَسِيحُ الْهُنَا الْحَقِيقِي، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، بِشَفَاعَاتِ أُمِّكَ الْكَلْبِيَّةِ الطَّهَارَةِ وَالْبَرِيئَةِ مِنْ كُلِّ عَيْبٍ؛ وَبِقُدْرَةِ الصَّلِيبِ الْكَرِيمِ الْمُحْيِي؛ وَبِطَلْبَاتِ الْقُوَاتِ السَّمَاوِيَّةِ الْمُكْرَّمَةِ الْعَادِمَةِ الْأَجْسَادِ؛ وَالنَّبِيِّ الْكَرِيمِ السَّابِقِ الْمَجِيدِ يُوْحَنَّا الْمَعْمَدَانِ؛ وَالْقَدِيسَيْنِ الْمُشْرِفَيْنِ الرَّسُلِ الْجَدِيرَيْنِ</p>

<p>laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; <i>of Saint N., the patron and protector of this holy community</i>; of the holy and righteous ancestors of God, Joachim and Anna; of the holy and glorious Great-martyr Photeini, the Samaritan Woman, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.</p>	<p>بِكُلِّ مَدِيحٍ؛ وَأَبِينَا الْجَلِيلِ فِي الْقَدِيسِينَ يُوحَنَّا الذَّهَبِيِّ الْقَمِ رَيْسِ أَسَاقِفَةِ الْقُسْطَنْطِينِيَّةِ، كَاتِبِ هَذِهِ الْخِدْمَةِ الشَّرِيفَةِ، وَالْقَدِيسِينَ الْمَجِيدِينَ الشُّهَدَاءِ الْمُتَأَلِّقِينَ بِالظَّفَرِ؛ وَأَبَائِنَا الْأَبْرَارِ الْمُتَوَشِّحِينَ بِاللَّهِ؛ ؛ وَالْقَدِيسِ (تِ) (فُلَانِ، فُلَانَةِ) شَفِيعِ (تِ) وَحَامِي (تِ) هَذِهِ الرَّعِيَةِ الْمُقَدَّسَةِ؛ وَالْقَدِيسِينَ الصِّدِّيقِينَ جَدِّي الْمَسِيحِ الْإِلَهِ، يُوَاكِمَ وَحَنَّةً؛ وَالشَّهِيدَةَ الْعَظِيمَةَ فُوتِينِي، الْمَرَأَةَ السَّامِرِيَّةَ، الَّتِي نُقِيمُ تَذَكَارَهَا الْيَوْمَ، وَجَمِيعِ قَدِيسِيكَ، إِرْحَمْنَا وَخَلِّصْنَا بِمَا أَنْتَ صَالِحٌ وَمُحِبٌّ لِلْبَشَرِ.</p>
<p>Priest: Christ is risen from the dead, trampling down death by death, and upon those in the tombs...</p>	<p>الكَاهِنُ: الْمَسِيحُ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ، وَوَطِئَ الْمَوْتَ بِالْمَوْتِ، وَوَهَبَ الْحَيَاةَ...</p>
<p>People: ...bestowing life!</p>	<p>الْجُوقَةُ: ... لِلَّذِينَ فِي الْقُبُورِ.</p>
<p>• NOTE: This ending for the remainder of Bright Season matches what is correctly provided in <i>The Liturgikon</i> (fourth edition, p. 14).</p>	
<p>These texts have been prepared by the Department of Liturgics of the Antiochian Archdiocese Portions of the Archdiocesan Service Texts include texts from <i>The Menaion</i>, <i>The Great Horologion</i>, <i>The Pentecostarion</i>, <i>The Octoechos</i>, <i>The Triodion-Holy Week</i>, and <i>The Psalter of the Seventy</i>, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.</p>	